

Dr. Ajit Singh Sikka

## BODY, MIND, INTELLECT AND SELF

### BODY

What is body ? What is it made of ? It is said "The human body is the product of the union of mother and father. As it was ordained by the creator, it was then honoured by the gift of divine spark".

"Panc Tat Mil Eh Tan Kiā (1)

Atān Ram Rai Sukh Thiā (2)

Body thus is a material thing. It has existence in space and time. In physics a body is a space occupying force. In mathematics a body is a simply filled space. In Western psychology and philosophy, the word "body" is used to mark the contrast between mind and matter as Locke opposes "spirit" to "body" in general. In theology, the word flesh is used for body. Flesh is the matter of which body is the form. It is the material element of the body and his subject to weakness and corruption that leads to sin. Body is sometimes, called dust. But what is dust ? The same as matter is. All human bodies are composed of precisely the same chemical elements as the ground beneath our feet. The difference between the human body and the animal body and sands, water and stone is no material difference. John Langdon Davies tells us in his book "Man"(3). "The known and the unknown". Thus in 1887 William Henry, a distinguished English Chemist stated that it was unlikely that the chemist would ever be able to imitate the processes of living nature since "in the functions of living plant a directing principle appears to be concerned peculiar to animated bodies and superior to and differing from the cause which has been termed chemical affinity". ..... This was merely a mistake, very soon to be corrected and it would not have

1. "Raga Maru Page 991 Translation from Dr. Sher Singh's *Guru Nanak on the Malady of Man*" published in 1968, page 9
2. *Raga Maru Sohela* 18 stanza 7.
3. Published by London Secker and Warburg in 1960 at page 46.

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mattered much had not this alleged difference been given a quasi-religious significance. It was thought by many that man with his immortal soul was as to his body also, subtly different from the dust beneath his feet. Look at the substances which he makes with his body, people said true they are more or less like the chemicals you meet elsewhere, the elements, are the same, but the compounds made out of them by vital processes are never found outside a living being. Therefore, life is different from dead rocks and sand and clay, man is dust admittedly, but it is dust with a difference”.

Thus, the body as explained by Guru Nanak is dust with a difference, because it is honoured by divine spark. When it is produced by union, this human body has the hands, the feet, the voice, the anus and the generative organs and the nose, the eyes, the ears, the tongue and the skin. Bal Ganga Dhar Tilak explains it in his book (4)“Sri Mad Bhagvad Gita-Rahasya or Karam Yoga-Sastra” in this way:“We perceive colour by the eyes, taste by the tongue, sound by the ears, smell by the nose and touch by the skin. All knowledge that we acquire of any external object is the effect of its colour, taste, sound, smell or touch and nothing else. For instance, take a piece of gold. It looks yellow, it seems heavy to the touch and it is elongated on being hammered. These and its other qualities which we perceive by means of our organs, is what is, “gold” in our eyes, and when these qualities are seen to recur in any particular object, then such an object becomes an independent physical object named “gold” in our opinion. Just as there are doors in a factory for taking material in from outside and for sending out the material which is inside, so also the organs of perception and the doors of the human body are for taking material inside and the organs of action are the doors for sending that material out”.

How does the body appear? In Raga Malar Ki Var(5) the Guru tells us that one is conceived in flesh, abides in flesh in the womb and one appears and bones wrept in flesh. Why was the body built by God? Guru tell us in Raga Maru(6) that this body was built by conjoining together five

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4. *Translated by Bhalchandra Sitarama Sukthan Kar from Marathi published in 1965 by Tilak Brothers Poona City at page 177.*

5. *Pauri 25 salok I.*

6. *Sohela 10 stanza 7.*

elements in order to realise the jewel of God as

“Panc Tat Mil Kāyan Kīnī  
Tis Mai Ramrathan Lae Cini  
Atām Rām Rām Hai Atam”.

Guru Nanak calls body by different names as in Raga Malar(7)  
body has been called the temple of God”

“Kāiā Mehal Mandir ghar Har Kā  
Tis Mai Rakhi jot apāra”.

In Raga Asa(8) “earthen pitcher”

“Kaci Gagar Deh”

In Raga Sorath(9) “jewellers shop”

Eh Tan hāt saraf Ko”

In Raga Suhi(10) “Fresh leaves”

According to Guru Nanak the body is affected by seasons of the years.  
In Raga Malar(11) it is said that as is the season so doth the body  
enjoy.

“Jehi Rut Kāyan Sukh Tehā  
Teho Jehi Dehi”.

Thus the nature and seasons also leave their influence on the body.  
This body is also afflicted by lust, wrath, ego, self hood. It also wears away  
and it is destroyed by Greed and lust and sin and thus wasted as in

Raga Bhairon(12) “Tan Meh Kām Krōdh  
Hao Mamta Kathan  
Pir At Bhāri”.

It is also in Raga Suhi(12) Rag Ram Kali Dakhani Oankar Shabd 18,  
and 44 and Rag Ramkali Ki Var Pauri 20 Salok 1.

7. *Shabd 5 stanza 4.*
8. *Shabd 22 stanza 1.*
9. *Ashtpadi 2 stanza 8.*
10. *Ki Var Mohalla III Pauri 18 with Mohalla Pehla slok 1.*
11. *Shabd I stanza 4.*
12. *Shabd 3 stanza 2*
13. *Shabd 9 stanza 2*

It is now evident that one of the important things about the body is its relation to the mind. The mind and body are continually inter acting in an infinite number of different ways. Mind influences the body and body influences the mind at every moment. C. E. M. Joad in his book(14) "How our minds work" explains this fact thus "if I am drunk, I see two lamp posts instead of one, if I fail to digest my supper I have night mare and see blue devils. These are the instances of the influence of the body upon the mind. If I see a ghost, my hair will stand on end, if I am moved to anger, my face will become red, if I receive a sudden shock, I shall go pale. These are instances of the influence of the mind upon the body". In Raga Malar Ki Var Guru Nanak says that mind influences the body and through the dark deeds the mind is blinded and the blinded mind blinds the body as

Andhi Kami Andh Man Andhe  
Tan Andh".

If the mind is blinded, the body becomes also blind. Thus the mind influences the body. It is also of great importance that it is only the mind that sees. If mind is blind, the body becomes blind. Here we are only to discuss the influence of the mind on the body. So when the mind is impure the body also becomes impure. The rough mind makes the body rough. The body follows the mind. If the mind thinks of falling itself from the height, the body prepares itself immediately and shows external signs. Fear anxiety, grief cheerfulness, hilarity, anger etc. all produce their respective impressions on the face so body and face are the index of the mind. If the mind speaks the truth, pure will become the body, as the people generally mutter the daily prayer, it certainly affects their character. Guru Nanak Dev says, in Sri Raga(16) that if the mind is impure, impure becomes also the tongue and the body, on the other side, the body also influence the mind, because the body is intimately connected with the mind. If the body is strong mind also becomes strong and healthy. If the body is sick, the mind also becomes sick. A pain in the stomach causes depression in the mind. Guru Nanak describes in (17) Raga Maru that body is the furnace the iron is mind. In the furnace five fires are heated. The sins are the coals. In this way mind in

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(14) *Published by West House London, Edition 1946*

(15) *Puari 21 slok 3.*

(16) *Ashtpadi 5 stanza 1.*

(17) *Shabad 3 stanza 3.*

burnt by the body. In Raga Asa(18) he explains that mind in turn influences the body. If mind is not careful, the body wears off day by day.

### MIND

According to Guru Nanak in Raga Asa(19) mind known the quintessence of God and is also attached to the world. It also practises austerities ...“In Man Jogi, Bhogi Tap Tapai”. This mind is not visible and tangible as it is a subtle matter. With the eyes, its existence is not seen nor can it be measured. Thus, it requires no space. It is intelligent, because it is an object of the self (Atma). The Atma is subject and Atma is the only source of intelligence for the mind. Atma is self evident and shines by its own light. But mind depends upon the source Atma and derives its principle activity from Atma. When mind has contact with different objects in the world, according to its habit, it always changing as desires arise in it. It bothers for world by things, collecting ideas from different scenes, sights and objects. These feelings desires and ideas go on changing constantly. This mind is gaining daily new experiences. In Raga Asa(20) Guru Nanak calls it mercurial mind, in Raga Asa, it is intoxicated wildelephant, in Raga Asa 21) it is a drunk elephant and so on. In Raga Prabhatiit(22) is called a bird flying in the skies. Mind is certainly not heart. Guru Nanak in Raga Suhi(23) tells us

“Man taraji cit Tulahā  
Teri Sav saraf kamava  
Ghat hi bhitar so seh toli  
En bidh cit rahava”

Mind is also not Atma as the Western psychologists make a serious mistake in saying that consciousness is a function and attribute of the mind. It is Chit or Atma only that is in itself pure consciousness. In his book(24) “Mind, its Mysteries and control”. Swami Sivananda Saraswati remarks

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- (18) *Shabd Tituke 18 stanza 2.*
  - (19) *Ashtpadi 8 stanza 4 (a) Part.*
  - (20) *Ashtpadi 7 stanza 8.*
  - (21) *Shabad 9 stanza 2.*
  - (22) *Shabad 10 stanza 12.*
  - (23) *Shabad 9 stanza 2.*
  - (24) *Edition in 1963 published at page 25.*

“Atma is a source for the mind. The essence of Indriyas is the mind. The essence of mind is Buddhi, the essence of Buddhi is Ahankara, the essence of Ahankara is jiva (the individual soul)”. We may say with Sri Swami Sivananda Saraswati that “Atma is the proprietor of a big firm, this mental factory. Buddhi is the Manager. Mind is the head clerk. The head clerk has got two functions to perform. He gets direct orders from the Manager and he has to supervise the workmen also. Even so the mind has got two functions. It has connection with the Buddhi, the Manager and karama Indriyas the workers. Mind is more internal than speech, Buddhi is more internal than mind. Ahankara is more internal than Buddhi, Jiva is more internal than Ahankara. Atma is more internal than jiva. There is nothing internal to Atma”.

It is true Atma is self-luminous and mind is head clerk. It is head clerk that can detain the correspondence files and keep them pending, what is that limits the individual soul? People say that “my mind was elsewhere. I did not see that”. It means that the mind sees and not the eyes. Guru Nanak says in Raga Suhi(25)

“Man Pardesi je thiai, Sabh Des Paraia”

that is mind becomes “Pardesi” the whole world “Dess” becomes parayya, a stranger. Here in Guru Nanak’s poetry is the mind that makes the “Dess” its “Dess” otherwise, it is foreign to it. It means that it is the mind that makes connection between the two. To be more clear, it is the attention of the mind that is a solid proof of its existence. For instance we do not admit that the mind exists, the result would be, the absence of the link-mind between Atma and the objects. If Atma perceives the objects, independently there will be either perpetual perception or no perception at all. The Atma is a constant factor. It is only the mind that is connecting and linking Atma with the senses. It has capacity for reflection. It has the power of attention, selection and rejection. Wilder Penfield gives a scientific approach to the existence of the mind: “Electrical currents pass through certain circuits of the brain and there is simultaneous change and movement in the constitute the mind of man”.(26)

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(25) Chant 5 stanza 7.

(26) Quoted by A. Keestler in *Parelov in Retreat, The observer, London April 23, 1961 Development controversy between scientists and philosopher Mind-Body problem*”.

## MIND-BODY RELATIONSHIP

We have seen in the last pages that mind influences the body and the body influences the mind. But the question arises as to why mind has body? The mind has a body, for the purposes of the fuller play of our psychical life and its continuity. The psychical principle does require the visible organic structure. Actually the mind permeates every atom at the physical subtle organism. What ever affects the mind, must influence the body. Richard I. Hittleman in his book "Be young with Yoga"(27) says "since the mind is present throughout the body and permeates its every atom, the yoga techniques which we perform to stretch, strengthen and other wise improve and develop the body must have a correspondingly profound effect on the mind and the emotions". Dr. S. Radha Krishanan says in his book "An Idealist view of life" we discern the activity of the mind in relation to physical change in complex parts of the body, though we have no direct knowledge of the nature of this relation". Not only Dr. Radhakrishnan but all the Western thinkers are facing this problem and they have made many serious efforts to solve it. Prof Wolf Gang Kohler Dartmouth College in the book "Dimensions of Mind" A symposium, says "Among the problems with which philosophy and various sciences have to deal, the mind-body problem is still the most intriguing. No completely convincing solution has so far been offered. Recent advances in philosophical thinking and in experimental research have made the problem even more challenging than it was, say, thirty years ago". Herbert Feigl(30) of University of Minnesota says that this problem is unsolvable as "any serious effort towards a consistent, coherent and synoptic account of the place of mind in nature is fraught with embarrassing perplexities. Philosophical temperaments notoriously differs in how they react to these perplexities. Some thinkers apparently like to wallow in them and finally

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(27) Published by A. Thomes and Co. Preston at page 168-169.

(28) Published by London George Allen and Unwin in 1962.

(29) Edited by Sidney Hook, published by Collier Books New York in 1966 at page 15.

(30) Same book at page 33 under Mind body not a P. S. Seudo-problem heading Black-well.

declare mind-body problem unsolvable". Peter Laslett(31) says in the book "Aristotle, 2000 years ago was asking how is the mind attached to the body. We are asking that question still". In the Vol. XXXIX No. 149, July 1964 of "Philosophy" the journal of the Royal Institute of Philosophy (32) Gilbert Ryle asks .... "For the general terms in which the scientists have set their problem of mind and body, we philosophers have been chiefly to blame .... The Legend that we have told and sold runs like this. "A" person consists of two theatres one bodily and one non-bodily. In his theatre "A" go on the incidents which we can explore by eye, and instrument. But a person also incorporates a second theatre, Theatre "B". Here there go on incidents which are totally unlike though synchronise with those that go on in the theatre "A". These theatre "B" episodes are changes in the states, not of bits of flesh but of some thing called "consciousness". Which occupies no space Only the proprietor of theatre "B" has first hand knowledge of what goes on it. It is a secret theatre.. No what prevents us from examining theatre "B" is not that it has no doors and windows but that there is no such theatre". What Gilbert Ryle here means to say is that "there is no such theatre" i.e. mind in the body which he calls only consciousness. But Lyman Bryson in the book "An outline(33) of Man's knowledge of the Modern World" says that "the view that the mind resides in every cell of the body, a concept in keeping with the intuition of the ancients is again favoured and supported by contemporary evidence as cited in this essay...Macbeth's question "canst thou minister to a mind diseased" is an old one and we think we are beginning to find some kinds of answers to it today. We are making progress partly because in this area. We no longer accept the body-mind division which was once thought to be so useful".

Again in "The Encyclopedia Americana", (34) it is stated "Mind in

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- (31) *The physical basis of mind at page 4 publishing in 1951 Bansal Oxford Blackwell.*
  - (32) *Edited by P. Lislets at page 76 and 78 from the physical basis of mind.*
  - (33) *Edited with an Introduction and Notes by published by Mc. Graw Hill Book Company, New York.*
  - (34) *Intermotional reference work volume XIX Edition 1960 published by Americana corporation New York, Washington at page 150.*



ordinary usage is contrasted with body, but the defining characteristics of mind and body, and the nature of the relationship between them are matters of long standing philosophical investigation and controversy so much so that it is impossible to furnish a philosophically neutral characterisation of mind. None the less dreams feelings, sensations and thoughts are generally regarded as typical mental phenomena and all these states are felt by many philosophers to share certain distinctive feature". The controversy is still going on regarding relationship between mind and body. It is this problem with which Western thinkers have struggled, for centuries in Psychology and philosophy. Prof. J. C. Banerjee in his book *Fundamentals of Modern Psychology*"(35) explain "in our life there are two processes which are equally fundamental, one is conscious or mental and the other physiological or bodily. Now the question arises, how are these two processes related ?

Guru Nanak explains in Raga(36) Ramkali that the body is the store-house. In Raga(37) Gauri it has also been called a temple with nine doors and in Raga (37-A) Ramkali it has been called "city". Thus in Rag Maru Sohle 16, Stanza 15, body is called fortress and the mind is called king. Again in Raga Sorath, Ashtpadi 3, Stanza 8, body is paper and mind is ink-pot. In the Raga Sorath Shabd 2, Stanza 1 the relation between mind and body is of "Farmer" and a Farm". Farming is here deeds of the farmer. Efforts of the farmer are the water to the farm.

"Man Hali Kirsani Kārni  
Saram Pani Tan Khet".

Thus the relationship between body and mind stands on deeds of the farmer. Pedlar's deeds are establishing his relationship with his store-house, the management of the king is related to city and mind" (inkpot) deed are related with paper. Thus the relation of the body and mind is not that of

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(35) *Published by Asia publishing House Bombay, New York in 1965 at page 218.*

(36) *Sidhgosht stanza 33.*

(37) *Cheti Shabd 14.*

(37-A) *Ashtpadi 9 stanza 9 and 10.*

parallelism but of mind's deeds that connect it with body for the improvement and progress of this human life.

## INTELLECT

Dr. Surinder Singh Kohli in his book "Outlines of Sikh Thought" (38) alludes to the definition of the Intellect given by Guru Nanak "Guru Nanak has defined the intellect in the following manner :—

"This is not intellect which is wasted in discussions and quarrels.

It is through intellect that we remember the Lord.

It is through intellect that we receive honours. It is through intellect that we study and realize (the truth).

The intellect may be used while giving charity.

This is the real path, saith Nanak, other things are satanic"  
(M. I. Var Sarang)".

It is intellect which has in its nature, the will power of understanding, the power of reason and intelligence proper. Dr. Kohli has quoted and translated that intellect is a human mechanism which discriminates and arrives at a decision and carries out the development of life for realizing the truth. It is a sword which decides and cuts that ever comes before it. It is that part of human mechanism which wants to know the realities of the world and it determines and decides man's position in the universe. It struggles for knowledge against difficulties. It goes deeper and deeper into things understanding their meaning and exploring their nature and essence. It is a cognitive faculty or the capacity for knowing, and it is used to understand the meaning of right and wrong knowledge :

Guru Nanak in Raga(39) Basant makes it clear that mind ego and intellect are three different things e.g.

"Satgur miliai Mat Utam Hoe  
Man Nirmal Howmai Kadhahi Dhoe"

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(38) Published by Punjabi Prakashak Karol Bagh New Delhi in 1960 at page 73.

(39) Ashtpadi 2 stanza 6.

It is through one's meeting with the Guru that the intellect becomes sublime and refined. The mind becomes immaculate and ego is washed away. Again Dr. Kohli observes in the same book at page 71. "In the region of effort (Saram Khand) in Japji the mind and intellect are purified from the dirt ego and a jiva becomes a siddha..." Dr. S. Radhakrishnan in his book "Idealist view of life(40)" says "according to Bergson, the life force evolves intellect as an instrument for the practical control of the environment. Intellect is useful for action. It is the tool-making faculty by means of which life fashions inanimate matter into instruments for extension of its own powers. If we wish to know the inner nature of reality, we must resort to the whole personality of which intellect is only a part". Again Dr. S. Radha Krishnan says in his book "Indian Philosophy(41)" "What the intellect investigates is not unreal, though it is not the absolute real".

The intellect can rightly investigate if it is well trained by the Guru. Its function is to reason from the perceptions of the mind and the senses, to form conclusions and to put things in logical relations to one another. Thus intellect is a passage towards true knowledge as it differentiates between rice and wheat, between stone and diamond, black and white sweet and bitter and discriminates what is good and what is bad. What is profitable and what is disadvantageous. All this discrimination is only to come to a final decision. In Samkhya the intellect is a physical medium of self-expression for Purusa and it is an intermediary between Prakriti and Purusa. Shanti Joshi in the book entitled "The message of Shankara(42)" states "In Sankhya buddhi or intellect.... is a real evolute of Prakriti and individuality is a concrete fact. For Sankara Buddhi is only the principle of limitation. It is to be remembered that in Sankara vedanta Buddhi is the product of Maya and not the evolute of real principle viz Prakriti". According to Guru Nanak intellect is the real path by which we approach God and study and realize His Greatness. By means of intellect we receive honours in both the worlds.

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(40) *Published by George Allen and Unwin.*

(41) *Published by the Macmillan Company London and George Allen Unwin Ltd. 1966 at page 179.*

(42) *Published by Lok Bharti publication Allahabad in 1968.*

Sometimes a difficulty arises, as the intellect and ego seem to cover the same ground. When something is deliberately known as this or that, it is a state of intellect. But in the stage of ego people seem to behave as knowers and all objects that come to their purview are labelled as part of their knowledge. Dass Gupta(43) in "A History of Indian Philosophy" says "The self is realized as revealing itself and others. If it is supposed that the self is reflected through Buddhi, then even Buddhi also may be regarded as conscious self so the idea of explaining the situation as being the reflection of consciousness in buddhi also fails". Actually intellect or buddhi is also spiritual through which truth is realized. If the question of the reflection of self upon intellect arises, it is not possible to admit that mutual reflection of self and intellect is tenable over and above the senses and the mind. Intellect is a superior faculty because it solves the various problems confronting humanity. Actually senses and mind provide material for the use of the intellect. Determination is one of the characteristics of the intellect. Mind is controlled by intellect and it is always desired in the mission of Guru Nanak and in turn mind also controls the senses. It is only intellect which can take a particular line of action. In Guru Nanak's poetry great importance has been attached to intellect. This importance can be judged from the daily prayer. Ardas of the followers of Guru Nanak when they beseech for Bibek Buddhi i.e. Bibek Dan, the top most gift required and requested for daily before the holy presence of God. Intellect can exercise its control over the senses only through mind. Dr. Sinha in his book(44) states and differentiates the function of intellect as follows. "When the empirical ego (Ahamkara) apprehends the determinate apprehension of the mind to itself by its empirical unity of apperception, the intellect assumes a conative attitude to react to it and resolves what is to be done towards the object. The function of the intellect is the ascertainment of its duty towards the object known. This explanation has been offered by Vacaspati Misra who observes "Every one who deals with an object first intuitively, then reflects upon it, then appropriates it to himself then resolves. "This is to be done by me", and then he proceeds to act. This is familiar to any one".

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(43) *Ch. P. P. London page 31.*

(44) *Indian Psychology.*

Thus, the act of ascertainment that such an act is to be done in the operation of the intellect. This is the specific function of the intellect not differing from the intellect itself.

This will be clear from another example of vacaspati misra which illustrates the successive operation of the internal and external organs in preception "In dim light a person at first apprehends the mere object as an undifferentiated unit, then attentively reflects upon and determines it to be a terrible thief by his bow and arrow, then thinks him in reference to himself e.g. he is running towards me" and then resolves or determines "I must fly from this place". Narayana Tiratha gives the same explanation of Adhyavasya in Samkhya Candrika Adhyaksaya is a modified condition of the intellect as flame is that of a lamp, it is determination in such a form as "such an act is to be done by me".

But Gaudpada explains Adhyavasya as intellectual determination of the object of perception as belonging to a definite class such as "this is a jar. This is a cloth" etc. Vacaspati misra also explains adhyavasya elsewhere as ascertainment or determinate knowledge consequent upon the manifestation of the essence of the intellect"(45-51).

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*(In Guru Nanak's poetry how beautifully the intellect has been explained. Guru Nanak called intellect, in the last slok of Japji at "Mahat". It is a faculty of awareness. Zimmer in his book 'Philosophies of India' remarks 'Buddhi is termed Mahat the great principle or primary substance' also mahan, the great one. The verbal root budh means "to awake, to arise from asleep, to come to one's senses or regain consciousness, to perceive, to notice, to recognise, to mark, to know, understand or comprehend, to deem, consider, to regard, esteem, to think, to reflect". Buddhi then means 'returning to consciousness, recovering from a swoon' also presence of mind, readiness of wit, intention, purpose, design, perception, comprehension, impression, belief, idea, feeling, opinion, intellect, understanding, intelligence, talent, information, knowledge, discrimination, judgement and discern-  
.....Continued on next page*

The relation of Intellect and mind is that of lamp and temple Guru

ment. "Theos Bernard in his book "Hindu philosophy" explains the term Mahat. The great principle "Cosmic Intelligence (in Samkhya) the first motion that arises in the supreme id al universe...S. Khushwant Singh in his Translation of Jupji. The morning prayer, writes thus

Air water and earth  
of these are we made"  
Air like the Guru's word gives the  
breath of life.

To the beb born to great mother earth It is true S. Khushwant Singh has called Air, Water, and earth as primary substances. But "Mahat" is here to mean to receive the knowledge from mother, or from earth. Mother here is to understand the culture of the world as in J pji Pauri 34 Dharti Thap Rakhi Dharamsal".

The earth according to Guru Nanak is mother. What is this mother earth for us? From mother we receive buddhi Bhai Gurdas in First Var 40 Pauri fifth line says that Bhangarnath's mother was uncultured i.e.: his buddhi was not good. Giani Hazara Singh interprets.

Mao as Buddhi of this line of Bhai Gurdas "Nanak Akhe Bhangar

"Teri Mao Kucari Ahi".

Similarly the book entitled "What the stars Foretell". By Jupiter gives a scientific study of predictions based on transit results of Gochara Phala. Of the Planets and states the significance of the fourth house in the horoscope of a person as ...

"Education mother.. house and intelligence". Not only here but in all the books on Indian Astrology in Sanskrit the same statement is given that the mother signifies the same house is education and intelligence. Thus, we can say safely that mother or earth is to enlighten us and two awaken us

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Nanak makes it clear in Ragā Asā(52) that Mind's temple is lights of the lamp-intellect. Intellect has been called as Gian Rao. In Asa De Var(53) it is said that "Gian Ka Baddha Man Rahe" i.e. the intellect's wisdom can control the mind and thus mind is held by wisdom. As the picture holds water, so intellect holds the mind. Mind is here called water, which flows but it is given some shape and direction by the pitcher. But where from does the wisdom come? Guru Nanak proves it logically that wisdom is also received through the mind just as water helps in preparing the pitcher, so mind helps in the preparation and increase of wisdom. Pitcher cannot be shaped without water nor can wisdom be increased without the contribution of the mind.

### SELF (ATMA)

In Indian philosophies, all the orthodox schools of India believe in the existence of Atma. The Nyaya and Vaisheshika held that the Atma is the permanent and eternal substance endowed with cognition, pleasure, pain, desire, aversion etc. The Atma is the knower and enjoyer. But consciousness is not the essence of the Atma according to them. It acquires conscious-

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*and to show us the light of the day. On meeting the Guru on this earth, spiritual consciousness is further awakened in us. Dr. Surindar Singh Kohli in his book "Outlines of Sikh thought" describes "Mind and intellect are the outer coverings of the soul undergoing transmigration. Mind is the product of Tajasic Ahankara alongwith five senses and five sense organs. But Ahankara itself is an evolute of mahat or intellect. According to Kathopanished body is the chariot, the soul is its master, the intellect is the charioteer senses are the horses and the mind is the rein. Thus is the body chariot the mind reins are in the grip of intellect, charioteer". (Thus intellect is the charioteer and mahat is intellect).*

(52) Shabd 35 stanza 4.

(53) Pauri 12 slok 5.

ness in conjunction with the mind and the body. Mimansa also expresses similar views. The atma has no consciousness in the states of dreamless sleep. The Sankhya holds that "atma or Purasa" is an infinite and eternal spirit, the essence of which is consciousness. Purasa is inactive and devoid of feeling only buddhi or intellect is active and endowed with pleasure pain etc. Buddhi is an evolute of Prakriti which is active. But Purasa is inactive pure consciousness. The Sankhya believes in many Purasa and it does not believe in God. The Advait Vedanta believes Atma is pure consciousness and also pure bliss. This believes in the only reality of Atma.

But according to Guru Nanak God is within and without and His light is in all and in all is the light of the one lord. Thus, Atma is light, it is described in Raga Sorath(54) "Jo antar so bahar dekho ghat ghat jot samoi jio". Dr. Surindar Singh Kohli in his book states(55). The word "Jiva" has been used for soul, the finite self or the finite being. ...jiva is a sort of miniature of Brahman. It has its own individuality, but since it comes out of Brahman, it carries the qualities of Brahman. Before the creation, it lives with Brahman and at the time of creation, it comes into the world and takes bodily forms according to the will of Brahman. The physical body decays, but the Jiva or Purasa continues for ever". This word Jiva means an essential living being. The expression Jivatma has the same significance as Jiva but with emphasis laid upon the last element of the compound Atma-self Jivatma is also sometimes used for universal life. this may be correct in any way but it is confusing because it suggests similarity, if not identity with Waheguru who is therefore converging point of a cosmic consciousness in which all the hosts of Jivatmans unite as in their hierarchical head. If Waheguru is sun i.e. Divine spiritual sun, Jivatmans are the rays of the Divine spiritual sun. The Jivatman is above and beyond the mental and physical conditions. Those who have studied only the physical side of man's nature can know nothing about it, Jivatman is not easily known as he is the controller of the mental states and transcends them. He is the experiencer in man and ensouls the (physical) body. This Jiva man is generally translated

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(54) *Shabd 11 stanza 2.*

(55) *Outlines of Sikh thought published by Furrjahi Prakashak New Delhi in 1966 at page 27.*



into English language as individual soul and it is clear that it is different from the body, the sense organs, manas, and buddhi. Actually Atma, when associated with the sense organs, and manas, the fruit of his action. It is, then individual self, Surindernath Dass Gupta in his book "A history of Indian philosophy"(56) makes more clear the position of the individual and God thus "The difference between the individual soul and God is that the latter is omniscient and the former knows things only particularly during the process of birth and rebirth". Dr. Sher Singh in his book "The Philosophy of Sikhism"(57) presents the view of Sikhism as established by the founder of Sikhism—Guru Nanak.....thus... "God and the soul of the individual are in essence the same....the simile of ocean and waves is generally used by the Guru to indicate the relation between God and the individual souls, the two are the same like the sun and the ray, like the fire and the spark and like the heap of dust and its particles....All this means the essential similarity of the two but it does not mean the identity of God and the individual. Although the waves and the ocean both consist of water, yet there is a great difference between the two "I am one wave of thee who art an endless sea

Thou art as distinct from me  
as heaven is from earth". (From Dewan-A-Goeya)

But where from does this difference come. It is through egoism which subjectively is known as Avidya-ignorance and objectively considered, it is called Maya".

At many places, Guru Nanak used the word. Atma in his profound poetic expressions. Really the root of Atma is hardly known. Its origin also is uncertain. But in general meaning it is translated as "self". It is called the highest part of man-pure consciousness, a faculty in man which gives knowledge and consciousness of selfhood. But this is not the ego. This Atma is often mistranslated "soul" which is the western term for both mind and soul. With Guru Nanak the doctrine of Atma is not involved in the equation Atma is equal to Brahman as found in the sum and substance of the upanishad's teachings. With Guru Nanak it is miniature not equated

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(56) *Published by Cambridge at the University Press at page 92. Vol. V. From Chapter the Saiva philosophy in Puranas.*

(57) *Published by sterling Book Jullundur at page 238 and 239.*

with God. Prof. Suresh Chandra of Calcutta University in his book "The Philosophy of the upanished(58)" states that in the upanishads "Atma" is sometimes used in the sense of the highest person and the soul of the world or the ultimate essence of the world just mark. "The term Atma does not present any difficulty. It means the self within, the soul, the spirit or the in most essence of man. It meant at one time the breath simply and thereafter came to mean the essential nature of any thing. It has sometimes been used in the sense of the highest person, the soul of the world or the ultimate essence of the universe". Dr. S. Radhakrishnan writes in his book "Indian Philosophy(59)" that in Rigveda Atma means breath or vital essence as "this conclusion is strengthened in the upanishads where the problem is sometimes approached by way of a philosophical analysis of the nature of the self which they call the Atma. The etymology of this word is obscure. In the Rigveda X 16.3 it means breath or vital essence". He further explain that it gradually acquired the meaning of soul or self and the theory of the true self or Atma is not set out with any clearness or fullness of detail nor are isolated statements connected into a coherent system. Dr. S. Radhakrishnan gives us some quotation very interesting while comparing with the west as Bradley points out(60). "The ego that pretends to be any thing either before or beyond its concrete psychical filling is a grossification and a mere monster and for no purpose admissible". Lotze asks(61) "If the soul in a perfectly dreamless sleep, thinks feels and wills nothing, is the soul then at all and if it is how is it?" How often has the answer been given that if this could happen, the soul would have no being. Why have we not the courage to say that as often as this happens the soul is not? In the book "Introduction to Indian Philosophy(62)" by Satischandra Chatterjee and Dhirendra Mohan Datta, it is

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(58) *Published by University of Calcutta in 1935 at page 45 and 46.*

(59) *Published by New York Mac Millan Company Vol I in 1956 at page 151.*

(60) *Indian Philosophy page 151, Appearance and Reality by Bradley at page 89.*

(61) *Metaphysics Eng. Translation Vol. 11 page 317.*

(62) *Published by University of Calcutta in 1960 page 62.*

said that there is no soul in carvaka philosophy. "The carvakas admit that the existence of consciousness is proved by perception. But they deny that consciousness is the quality of any unperceived non material or spiritual entity. As consciousness is perceived to exist in the perceptible living body composed of the material elements, it must be a quality of this body itself what people mean by a soul is nothing more than this conscious living body. The non-material soul is never perceived....." Thus there are divergences of views regarding the exact nature of the Atman. Except Buddhism all the Indian systems admit the existence of a permanent entity variously called Jiva, Atma or Purusa. Sh. R. N. Dandekar in his book(63) tells about the confusion of Atman and Jiva, as "one of the main teachings of the upanishads is know thy-self". The Philosophical implications of this teaching is that the essential or real self (Atman) is different from the empirical self (jiva) and that true philosophical knowledge consists in not confusing the one with the other".

But Guru Nanak does not admit two different selves. He describes in Raga Asa(64) that God is the tree of nectar. He who realizes his Atman, merges into the Parmatma and enjoys the fruit of the tree of nectar. Thus, Atman is not divided into real and empirical self. It is only a ray of the sun. Here the existence of God is established by the fact that. He is the self of everyone and every one is conscious of his own existence or self and never thinks that he is not. This very consciousness of the self, makes the Guru arrive at the fact of existence of the self and thus self luminous light of the Lord who is self luminous and self evident as "Nanak Ka Patshāh Dese Jahera, Guru Nanak rejects all the conflicting theories of the self such as" "body endowed with the quality of intelligence is the self", organ endowed with intelligence are the self, "internal organ is the self", "self is a mere momentary idea", "Void" both agent and enjoyer "and being is enjoying only not acting" etc. etc. For Guru Nanak, God abides in self and self abides in God as explained in Raga(65) Bhairon "Atam Meh Rām-Rām meh Atam".

Jainism firmly avers that jiva is real and it is a fact of direct experience

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(63) *The Role of Man in Hinduism Essay*

(64) *Ashtpadi 20 stanza 6.*

(65) *Ashtpadi 1 stanza 1.*

To deny the reality of jiva is as ridiculous as to say "my mother is barren". Further its existence can be inferred from the bodily movements. Jainism thus explain the whole universe by two independent categories jiva and Ajiva. The exist independently of each other jiva in jainism does not mean a metaphysical self nor is it the Atma of Guru Nanak's view. Jainism believes in the plurality of jivas. The uniting link between jiva and Ajiva is karma. This jiva in Jainism has a double personality in its inner aspect, it is spiritual and in its other aspect it is material. It imparts consciousness to the entire body occupied by it. The aim of life in jainism is not get oneself disentangled from karma. The path of right conduct or the practice of three gems and the talking of five vows frees the jiva from bondage of karama and it attains to nirvana. Nirvana is rediscovery of one's lost nature.

Guru Nanak rejects jains theory of plurality of jivas. Plurality is not a metaphysical truth, it is only apparent. Guru Nanak hopes for grace from the Lord, as is found in Raga(66) Gauri

Drisht bhai sukh Atam Dhara"

or "Nānak Nadri Nadar Nihāl(67)

Buddhism declares self to be a flux of mental states or conglomeration of ideas. It is in the state of perpetual change. To Guru Nanak self is not momentary but eternal. It is a self luminous principle an irrepressible, self evident indubitable fact of intuition and a small particles of (Akal Purkh) God.

Macauliffe writes about the soul in his book(68) that the soul (Atma) is light as "Parmatma the primal spirit is the supreme being considered as the pervading soul of the universe. It is represented as light, Jivatma, the soul(69) of each living being is also light an emanation from the paramatama

(66) *Ashpadi Gauri 1 stanza 4.*

(67) *In Japji Pauri 38.*

(68) *The Sikh Religion, published S. Chand and Co. in introduction.*

(69) *Soul an essentially internal force of divine attribute, controls*

(Continued on next page)

and is not material. The lines of Milton may be accepted as a definition of the deity according to the Sikh Conception.

Since God is light"

From the articles "philosophy of Guru Nanak by K. Mukerjee published in "The Sikh Review" November, 1966

### CONCLUSION

Shri Bahadur Mal writes in his book "Shri Krishna(70) His Philosophy and His spiritual Path" that "All Orthodox systems of Indian Philosophy distinguish the soul of the body and the mind. It is by the light of soul that senses, mind Buddhi and ego become illuminated and their function becomes conscious mental processes". Dr. S. Radhakrishnan in his book "An Idealistic view of Life at page 20 says "When the supreme light in us inspires the intellect. We have genius Bal Gangadhar Tilak in his book "Gita

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*matter, the gross tendency in all its multifarious phases of activity, industry and enterprise. Guru Nanak says*

*The body is a mixture of wind, water and fire  
within it is the changeful play of the intellect*

*The body hath nine gates and a tenth door,*

*O wise man, understand and reflect on this*

*God speaketh, preacheth and listeneth,*

*He who reflecteth on himself is a wise man.*

*The body is earth, the wind speaketh therein*

*Consider, O wiseman, what it is that dieth.*

*It is the quarrelsome and proud understanding,*

*The conscious soul dieth not"*

*Man is guided by his intellect, he acts on his conscious reason. His senses are varied and through sense impression received from the outside world, the intellect decides on the course of action, good and evil. Above and pervading the human intellect, the divinity in man is always present to give him good counsel"*

(70) Published by Hoshiarpuri Visheshvarnand. V. R. Institute  
Ed. 1960.

Raha ya", states that "the Atma in the first place grasps all things through the medium of the Reason and creates in the Mind the desire to speak, the Mind sets in action the bodily heat which in turn sets the breath in motion then this breath entering the chest, creates the lowest sound and this sound ultimately comes out of the mouth in the shape of labial guttural or other sounds". This has been described in the Siksa-grantha of Panini" as "Atma buddhya sametyarthan mano yunkle vivaksaya".

It may be stated here that the purpose of above quotations from different writers was to suggest that whenever there is any feeling or utterance of happiness by whatever cause it may be produced, there is for the time being an unfolding of the nature of the self. It is this self, pure, shining, divine with form unimaginable and yet bodiless, brilliant, immortal and full of bliss, which is placed in the body a collection of bones and flesh like a painted wall. This raises a question how can the self which is different in nature from the body, come to reside in the body made of flesh ?. Guru Nanak has set that the self is the master of the body. Guru Nanak says in Raga Majh Ki Var(71), that it is God Himself who unites the body (Kanya) and the self (Hans). Hans for Atma has also been used in Mantri-Kopanishad and described as infinite and unchangeable. Gajendhkar in his book "Upa-nishad(72)" writes "This self is also called Hamsa by Mantrikopanishad and described as infinite and unchangeable".

Guru Nanak makes it clear that there is a relationship between Atma, mind and body. In Sri Raga(73) the body is called the mud of sin, mind is the frog, teacher intellect is the black Bee. Atma is lotus what a beautiful poetic image has been created by Guru Nanak. How divinely sweet are the black Bees musical instructions. What a softness and piety marks the poetic lines of Guru Nanak, vibrating with solemn music in the ears of Akal Purakha. Guru Nanak also called himself the Bard of sacred themes. The sacred theme when coupled with nature becomes fresh sharp and shines in the mixed company. Mud-body is related to mind frog, mind-frog to

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(71) *Pauri 4 first two lines.*

(72) *Ghar 3 shabd 27 stanza 2.*

(73) *Bhartya Vidya Bhavan Bombay.*

black bee-teacher and black-bee teacher to Lotus-Atma, what frog is to mud, that mind is to the body and what is frog's attitude towards lotus the same is the mind's attitude to Atma and so on as : -

Aeb Tan cikro

Eh Man Midko, kamal ki sār Nahin

Mul Pai

Bhaur Ustad nit

Bhakhia bolai

Kio Bujhai

Ja Neh Buihai"

Mind is here, ignorant of the beauty of lotus and of the lips of the black bee and it is not blessed by lotus Atma, the silent river of happiness, whose hidden fountains only a few may guess at. Dr. Sher Singh in his book "Philosophy of Sikhism(74)" explains the travel of mind to lotus in a bit different way "In other words mind at his father end also merges into soul. The region of soul is entirely non material. The soul is a necessary aspect of our being. As Fichte says "If matter alone existed, it would be just the same as if nothing at all existed "In fact in the light of the Guru's monistic system body, mind and soul all lie in the same line with no unbridgeable gap among them. By way of illustration, let us take a long piece of paper so coloured that one end of it is pitch black and the other snow white. From black to white, there is a gradual imperceptible decrease of darkness. The blackness goes on uninformedly decreasing as we go from black end to the white end. In the middle, we have got somewhat grey. Now there is no one point where we can say that blackness begins or ends. One merges into the other so imperceptibly that the whole looks to be unity ..... same may be said of soul mind and body. The extreme light is soul and the extreme black body and the grey margin is the mind. The blackness is the composite influence of the three gunas-Maya-which is God's own making.

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(74) Published by Chardi Kala Publications Ludhiana in 1966 at  
page 273.

The blackness does not mean the negation of whiteness, just as zero temperature does not mean the absence of heat. The fact is that our thermometer can not measure in positive terms any heat below the zero degree of temperature same is true of darkness and whiteness our experiences are relative to our capacities and the means that we use what we call matter is not the total exclusion of spirit. It is the comparative lack of manifestation of the soul-elements".

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